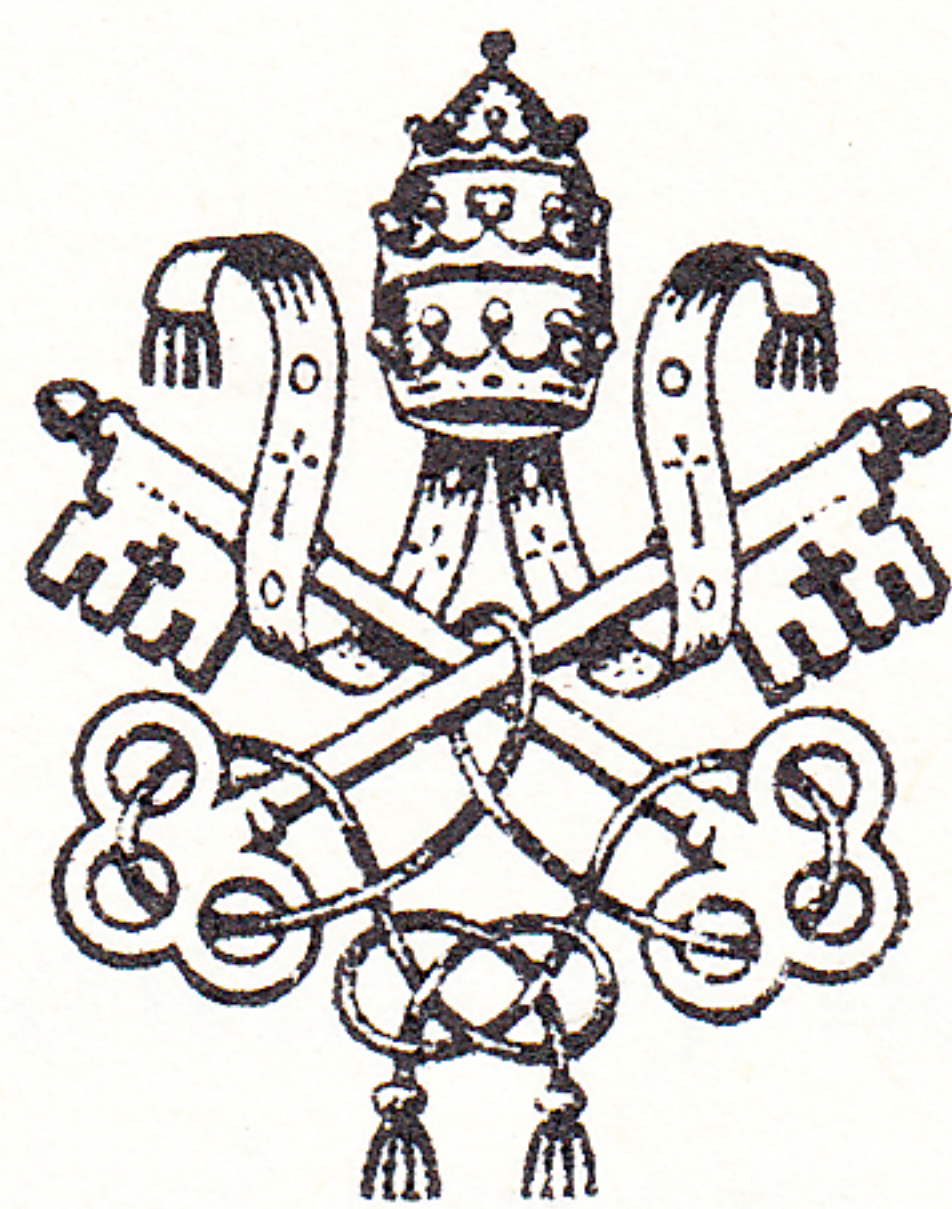


THE
MARRIAGE SERVICE
AND
THE NUPTIAL MASS

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NUPTIAL MASS

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✠ PATRICK CASEY *Vic. Gen.*

Auxiliary Bishop of Westminster

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English text of the Common and the Canon of the Mass

Concordat cum originali

JOHN HUMPHREYS

Secretary to the National Liturgical Commission
of England and Wales

23rd October 1967

English text of the Canon of the Mass

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THE MARRIAGE SERVICE

The Marriage Service may take place either before the Nuptial Mass or during the Mass immediately after the Gospel and Sermon. (See page 16).

In the presence of two witnesses the priest questions both the man and the woman separately concerning their consent to marry. He first asks the bridegroom, who stands at the right hand of the bride:

N. wilt thou take N. here present for thy lawful wife according to the rite of our holy Mother the Church?

The bridegroom answers:

I will.

Then the priest asks the bride:

N. wilt thou take N. here present for thy lawful husband according to the rite of our holy Mother the Church?

The bride answers:

I will.

The woman is now given away by her father or her friends. If she has not been married before, her hand is uncovered, but covered if she is a widow. The man holds her right hand in his own right hand, and plights her his troth in these words, which he repeats after the priest:

I, N. take thee N. to my wedded wife; to have, and

to hold; from this day forward; for better, for worse; for richer, for poorer; in sickness and in health; till death do us part; and thereto I plight thee my troth.

Their hands being loosed and clasped again, the woman in her turn repeats after the priest:

I, N. take thee N. to my wedded husband; to have, and to hold; from this day forward; for better, for worse; for richer, for poorer; in sickness and in health; till death do us part; and thereto I plight thee my troth.

Their troth thus plighted, and their hands being joined, the priest says:

I join you together in the bonds of matrimony. In the name of the Father, and of the ✠ Son, and of the Holy Ghost. Amen.

He sprinkles them with holy water. The bridegroom puts upon the book, or upon a salver, gold and silver (which will be presently delivered into the hands of the bride), and also a ring, which the priest blesses in these words:

Priest. Our help is in the name of the Lord.

Response. Who made heaven and earth.

Pr. Lord, hear my prayer.

R. And let my cry come to thee.

Pr. The Lord be with you.

R. And also with you.

Let us pray.

Bless ✠ this ring, O Lord, which we bless ✠ in thy name. May she who is to wear it be ever faithful to her husband. May she enjoy the peace of a mind docile to thy will, loving and being loved in thee as long as life shall last. Through Christ our Lord.

R̃. Amen.

The priest sprinkles the ring with holy water. The bridegroom receives the ring from the hand of the priest and gives the gold and silver to the bride, saying:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

The bridegroom places the ring on the thumb of the left hand of the bride, saying:

In the Name of the Father: then on the second finger, saying, and of the Son: then on the third finger, saying, and of the Holy Ghost: lastly, on the fourth finger, saying, Amen. And there he leaves the ring.

The priest continues:

Confirm, O God, what thou has wrought in us.

R̃. From thy holy temple in Jerusalem.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father,

And lead us not into temptation.

R7. But deliver us from evil.

Pr. Save thy servants.

R7. Who put their trust in thee, my God.

Pr. Send them help from thy holy place, O Lord.

R7. And defend them out of Sion.

Pr. Be to them, Lord, a tower of strength.

R7. Against the face of the enemy.

Pr. Lord, hear my prayer.

R7. And let my cry come to thee.

Pr. The Lord be with you.

R7. And also with you.

Let us pray.

We beg of thee, O Lord, to turn thy eyes towards these thy servants. Let thy goodness show through them thy own design for the growth in number of the human race. They have been joined together by thy authority; may they be kept together by thy help. Through Christ our Lord.

R7. Amen.

If the Marriage Service takes place before the Mass the bridegroom and bride usually go now to the Sacristy to sign the register. Afterwards they return to their places for the Nuptial Mass.

THE NUPTIAL MASS

The Mass is the central act of worship of the Catholic Church. It is now over nineteen hundred years since our Lord Jesus Christ hung for three long hours on the Cross on Mount Calvary, and then died on it for our salvation—that is, to save us from sin and hell. Mass is the same Sacrifice as that of Calvary; the manner only in which it is offered is different. The bread and wine are changed by the almighty words of Christ, spoken by the priest at the consecration, into the Body and Blood of Jesus Christ, who here presents again to his Father the Sacrifice which he offered on the Cross.

At the Nuptial Mass, or Wedding Mass, the bridegroom and bride offer their married life to God, in union with the offering of our Lord. They consecrate themselves to God in the company of Christ his Son. At a Nuptial Mass, therefore, the bridegroom and bride kneel in special places near the altar. The readings from the Scriptures are chosen to illustrate the teachings of the Church on marriage. The prayers have special reference to the needs of the married pair. The whole ceremony is a united action by Christ, priest, husband and wife, people, and the Church throughout the world. All join in the offering. God sees our offering as part of his Son's offering and in return he pours out his grace and blessing. Remember, then, all through the Mass to pray for the newly married pair.

THE MASS

On Sundays and on certain festivals, some of the prayers are different from those given here, but the special prayers for the bridegroom and bride remain the same.

The Liturgy of the Word

The priest makes the sign of the cross, saying:

In nómine Patris, ✠ et
Fílii, et Spíritus Sancti.
Amen.

In the name of the Father
✠ and of the Son and of the
Holy Ghost. Amen.

Priest. Introíbo ad altáre
Dei.

I will go to the altar of God.

Response. Ad Deum
qui lætíficat juventútem
meam.

The God of my gladness and
joy.

Pr. Adjutórium nostrum
in nómine Dómini.

Our help is in the name of
the Lord.

R̃. Qui fecit cælum et
terram.

Who made heaven and earth.

Bowing down the priest says the Confiteor.

R̃. Misereátur tui omní-
potens Deus, et, dimíssis
peccátis tuis, perdúcat te
ad vitam ætérrnam.

May almighty God have mer-
cy on you, | pardon your sins,
| and bring you to everlasting
life.

Pr. Amen.

Amen.

The server or the people now repeat the Confiteor:

Confíteor Deo omnipo-
ténti, beátæ Maríæ sem-
per Vírgini, beáto
Michaéli Archángelo,
beáto Joánni Baptístæ,
sanctis Apóstolis Petro et
Paulo, ómnibus Sanctis,
et tibi, pater: quia peccávi
nimis cogitatióne, verbo
et ópere: mea culpa, mea
culpa, mea máxima culpa.
Ideo precor beátam
Maríam semper Vírgi-
nem, beátum Michaélem
Archángelum, beátum
Joánnem Baptístam, sanc-
tos Apóstolos Petrum et
Paulum, omnes Sanctos,
et te, pater, oráre pro me
ad Dóminum Deum nos-
trum.

I confess to almighty God, |
to blessed Mary, ever-virgin, |
to blessed Michael the arch-
angel, | to blessed John the
Baptist, | to the holy apostles
Peter and Paul, | to all the
saints, | and to you, father, |
that I have sinned exceedingly
| in thought, word and deed, |
through my fault, | through my
own fault, | through my own
most grievous fault. | There-
fore I beseech the blessed
Mary, ever-virgin, | blessed
Michael the archangel, | bless-
ed John the Baptist, | the holy
apostles Peter and Paul, | all
the saints, | and you, father, |
to pray for me to the Lord
our God.

The priest now gives the Absolution, saying:

Pr. Misereátur vestri om-
nípotens Deus, et, dim-
íssis peccátis vestris, per-
dúcat vos ad vitam ætér-
nam.

May almighty God have
mercy on you, pardon your
sins, and bring you to ever-
lasting life.

R. Amen.

Amen.

Pr. Indulgéntiam, ✠ absolutionem et remissionem peccatorum nostrorum tríbuat nobis omnipotens et miséricors Dóminus.

R. Amen.

Pr. Deus, tu convérsus vivificábis nos.

R. Et plebs tua lætábitur in te.

Pr. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

Pr. Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

Pr. Dóminus vobíscum.

R. Et cum spíritu tuo.

Pr. Orémus.

May the almighty ✠ and merciful Lord grant us pardon, absolution, and remission of our sins.

Amen.

O God, renew thy life in us.

And thy people will rejoice in thee.

Lord, show us thy mercy.

And grant us thy salvation.

Lord, hear my prayer.

And let my cry come to thee.

The Lord be with you.

And also with you.

Let us pray.

The priest goes up to the altar, saying:

Take away from us our sins, we beseech thee, O Lord that, with pure minds, we may be worthy to enter into the Holy of Holies; through Christ our Lord. Amen.

He kisses the altar, in which the relics of saints are enclosed, saying:

We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, mercifully to forgive me all my sins. Amen.

THE INTROIT ANTIPHON

The God of Israel himself be with you and join you in one; for great is the mercy he has shown to you both. And now, Lord, may they bless thee ever more and more. *Ps.* Happy all you who revere the Lord; who walk in his pathways.

Glory be to the Father, etc.

The priest begins the Kýrie, eléison.

Pr. Kýrie, eléison.

Lord, have mercy.

R. Kýrie, eléison.

Lord, have mercy.

Pr. Kýrie, eléison.

Lord, have mercy.

R. Christe, eléison.

Christ, have mercy.

Pr. Christe, eléison.

Christ, have mercy.

R. Christe, eléison.

Christ, have mercy.

Pr. Kýrie, eléison.

Lord, have mercy.

R. Kýrie, eléison.

Lord, have mercy.

Pr. Kýrie, eléison.

Lord, have mercy.

THE GLORIA

Glória in excélsis Deo
 et in terra pax homínibus
 bonæ voluntátis. Laudá-
 mus te. Benedícimus te.
 Adorámus te. Glorificá-
 mus te. Grátias ágimus
 tibi propter magnam
 glóriam tuam. Dómine
 Deus, Rex cæléstis, Deus
 Pater omnípotens. Dó-
 mine Fili unigénite, Jesu
 Christe. Dómine Deus,
 Agnus Dei, Fílius Patris.
 Qui tollis peccáta mundi,
 miserére nobis. Qui tollis
 peccáta mundi, súscipe
 deprecationem nostram.
 Qui sedes ad dexteram
 Patris, miserére nobis.
 Quóniam tu solus San-
 ctus. Tu solus Dóminus.
 Tu solus Altíssimus, Jesu
 Christe, cum Sancto
 Spíritu: in glória Dei
 Patris. Amen.

The priest then says:

Pr. Dóminus vobíscum.

R. Et cum spíritu tuo.

Glory be to God on high,
 and on earth peace to men
 who are God's friends. | We
 praise thee. | We bless thee. |
 We adore thee. | We glorify
 thee. | We give thee thanks
 for thy great glory. | Lord
 God, heavenly King, | God
 the almighty Father. | Lord
 Jesus Christ, only-begotten
 Son. | Lord God, Lamb of
 God, Son of the Father, | thou
 who takest away the sins of
 the world, | have mercy on us. |
 Thou who takest away the
 sins of the world, | receive our
 prayer. | Thou who art seated
 at the right hand of the
 Father, | have mercy on us. |
 For thou alone art the Holy
 One. | Thou alone art the
 Lord. | Thou alone art the
 Most High, | Jesus Christ, |
 with the Holy Spirit; | in the
 glory of God the Father.
 Amen.

The Lord be with you.

And also with you.

He then reads:

THE COLLECT

Pr. Orémus.

Let us pray.

Almighty and merciful God, hear and heed us; let the work done by our ministry be perfected by the blessing it is thine, not ours, to give: through our Lord Jesus Christ, thy Son, who lives and reigns with thee in the unity of the Holy Spirit, God.

*Pr. Per ómnia sæcula For ever and ever.
sæculórum.*

R7. Amen.

Amen.

Now follows the reading of:

THE EPISTLE

Ephesians 5:22-33. Brethren, let wives be subject to their husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Saviour. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendour, without spot or wrinkle or any such thing,

that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." This is a great mystery, and I mean in reference to Christ and the church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

At the end of the Epistle:

R7. Deo grátias.

Thanks be to God.

THE GRADUAL

Your wife be fruitful as the vine on the walls of your home. V. Like tender offshoots of the olive, the children round your table. Alleluia, alleluia. V May the Lord send you help from his holy place, and watch over you from Mount Zion. Alleluia.

After Septuagesima, instead of Alleluia and V is said:

Such, then, is the blessing that will rest upon every man who reveres the Lord. V. May the Lord who dwells in Zion bless you; and may you see prosperity in Jerusalem for as long as you live. V. May you live to see your children's children; and peace reigning in Israel.

At Eastertide, instead of the Gradual is said:

Alleluia, alleluia. *℣*. May the Lord send you help from his holy place, and watch over you from Mount Zion. Alleluia. *℣*. May the Lord who dwells in Zion bless you; the maker of heaven and earth. Alleluia.

The following prayer is said by the priest:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a live coal: vouchsafe, of thy gracious mercy, so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing. The Lord be in my heart and on my lips, that I may worthily and in a becoming manner announce his holy Gospel. Amen.

THE GOSPEL

The priest says:

Pr. Dóminus vobíscum. The Lord be with you.

R. Et cum spírítu tuo. And also with you.

Pr. ✠ Sequéntia sancti
Evangélíi secúndum Mat-
thæum. A reading ✠ from the holy
Gospel according to Saint
Matthew.

R. Glória tibi, Dómine. Glory to thee, O Lord.

Matt. 19:3-6. At that time, Pharisees came up to Jesus and tested him by asking, "Is it lawful to

divorce one's wife for any cause?" He answered, "Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one?' So they are no longer two but one. What therefore God has joined together, let no man put asunder."

At the end of the Gospel:

R₇. Laus tibi, Christe.

Praise to thee, O Christ.

After reading the Gospel the priest kisses the page on which it is written and says:

Through the words of the Gospel may our sins be blotted out.

The people now sit for the Sermon.

The Marriage Service follows now if it has not taken place before the Mass. (See page 3.)

THE PRAYER OF THE FAITHFUL

The priest now says:

Pr. Dóminus vobíscum.

The Lord be with you.

R₇. Et cum spírítu tuo.

And also with you.

The Prayer is preceded by the Invitation and a series of

Petitions each of which ends: Lord, hear us.

The people answer: Lord, graciously hear us.

The final Petition is:

Let us commend ourselves and all God's people living and dead to the intercession of our Blessed Lady, the glorious and ever-virgin Mother of God.

The people then recite the Hail Mary, after which there is a pause for silent prayer.

The priest then says the following (or some other) Prayer:

O God our Father, who by thy holy Apostle hast taught us that love is the fulfilling of the law: grant to these servants of thine that, loving one another, they may continue in thy love throughout their lives here on earth and hereafter in Heaven. Through Christ our Lord.

R/. Amen.

The Eucharistic Liturgy

THE OFFERTORY

The following Antiphon from Psalm 30 is first read:

In thee, Lord, have I put my trust. I have made my choice: Thou art my God; my life is in thy hands.

The priest unveils the chalice, then holds up with both hands

a gilded plate (the paten) on which is the bread to be changed into our Lord's Body. The priest says:

Accept, O holy Father, almighty and eternal God, this unspotted host, which I, thy unworthy servant, offer to thee, my living and true God, for my many sins, my faults, and my carelessness. I offer it also for all here present, as well as for all faithful Christians, both living and dead, that it may gain eternal life for them and for me. Amen.

The priest pours wine and water into the chalice. The water is first blessed with the words:

O God, who in creating human nature, didst marvelously ennoble it, and hast still more marvellously renewed it; grant that, by the mystery of this water and wine, we may be made partakers of his divinity who vouchsafed to become partaker of our humanity, Jesus Christ, thy Son, our Lord; who lives and reigns with thee in the unity of the Holy Spirit, God, for ever and ever. Amen.

The priest offers to God the wine mixed with water.

We offer thee, O Lord, the chalice of salvation, humbly begging thy mercy that this sacrifice may rise before thee with a pleasing fragrance, for our salvation, and for the salvation of the whole world. Amen.

Then, bowing, he says:

Accept us, O Lord, who come to thee with contrite and humble hearts; and grant that the sacrifice we

offer this day in thy sight may thus be pleasing to thee, O Lord God.

Standing upright again, he blesses the bread and wine.

Come, O Sanctifier, almighty eternal God, and bless this sacrifice prepared in thy holy name.

The priest goes to the right-hand side of the altar and washes his fingers, saying the following psalm:

I wash my hands in innocence,

and go about thy altar, O Lord,
singing aloud a song of thanksgiving,
and telling all thy wondrous deeds.

O Lord, I love the habitation of thy house,
and the place where thy glory dwells.

Sweep me not away with sinners,
nor my life with bloodthirsty men,
men in whose hands are evil devices,
and whose right hands are full of bribes.

But as for me, I walk in my integrity;
redeem me, and be gracious to me.

My foot stands on level ground;
in the great congregation I will bless the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be,
world without end. Amen.

At the centre the priest bows down and says:

Receive, O Holy Trinity, this offering, which we make

to thee, in remembrance of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of blessed Mary ever-virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these and of all the saints; that it may avail to their honour and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

The priest invites the people to pray with him, saying:

Oráte, fratres: ut meum	Pray, brethren, that my
ac vestrum sacrificium	sacrifice and yours may be
acceptábile fiat apud De-	acceptable to God the al-
um Patrem omnipotén-	mighty Father.
tem.	

The server or the people answer:

Suscípiat Dóminus sa-	May the Lord accept the
crificium de mánibus	sacrifice from your hands,
tuis ad laudem et glóri-	to the praise and glory of his
am nóminis sui, ad utili-	name, for our good also
tátém quoque nostram,	and for that of all his holy
totiúsque Ecclesiæ suæ	Church.
sanctæ.	

The priest now reads aloud the Prayer over the Offerings.

Accept, we pray thee, Lord, the offering we make thee on behalf of this marriage, and prosper the union which thy goodness has brought about:

through our Lord Jesus Christ, thy Son, who lives and reigns with thee in the unity of the Holy Spirit, God.

Pr. Per ómnia sæcula For ever and ever.
sæculórum.

R. Amen.

Amen.

THE PREFACE

After a pause, the priest leads the dialogue which introduces the Canon of the Mass.

Pr. Dóminus vobíscum. The Lord be with you.

R. Et cum spíritu tuo. And also with you.

Pr. Sursum corda. Let us lift up our hearts.

R. Habémus ad Dó- We have raised them up to
minum. the Lord.

Pr. Grátias agámus Dó- Let us give thanks to the
mino Deo nostro. Lord our God.

R. Dignum et justum est. It is right and fitting.

The priest then reads the following Preface:

Vere dignum et justum
est, æquum et salutáre,
nos tibi semper et ubíque
grátias ágere: Dómine,
sancte Pater, omnípotens
æéterne Deus: per Chris-
tum Dóminum nostrum.
Per quem majestátem tu-
am laudant Angeli, adó-

Indeed it is right and fitting,
it is our duty and our salva-
tion, always and everywhere
to give thee thanks, Lord,
holy Father, almighty and
eternal God, through Christ
our Lord. Through Christ the
choirs of angels praise, wor-
ship and obey thy sovereign

rant Dominationes, tremunt Potestates. Cæli cælorumque Virtutes, ac beata Séraphim, sócia exultatione concélebrant. Cum quibus et nostras voces ut admitti júbeas, deprecámur, súpplíci confessione dicéntes:

power, through him the armies of heaven join with the blessed Seraphim in one glad hymn of praise. Let our voices blend with theirs, we entreat thee, as we humbly praise thee, saying:

All join with the priest, saying:

Sanctus, Sanctus, Sanctus
Dóminus Deus Sábaoth.
Pleni sunt cæli et terra
glória tua. Hosánna in
excélsis. Benedíctus qui
venit in nómine Dómini.
Hosánna in excélsis.

Holy, holy, holy | Lord God of
hosts. | Thy glory fills all
heaven and earth. | Hosanna
in the highest. | Blessed is he
who comes in the name of the
Lord. | Hosanna in the highest.

THE CANON OF THE MASS

The priest begins:

We come to thee, Father,
in this spirit of thanksgiving,
through Jesus Christ thy Son.
Through him we ask thee to accept and bless
these gifts we offer thee in sacrifice.
We offer them for thy holy catholic Church,
Watch over it and guide it;
grant it peace and unity throughout the world.

We offer them for N. our Pope,
for N. our bishop,
and for all who hold and teach the catholic faith
that comes to us from the apostles.

Remember, Lord, thy people,
especially those for whom we now pray: N. and N.
Remember all of us gathered here before thee.
Thou knowest how firmly we believe in thee
and dedicate ourselves to thee.

We offer thee this sacrifice of praise
for ourselves and all who are dear to us.
We pray to thee, our living and true God,
for our well-being and redemption.

In union with the whole Church
we honour the memory of the saints.
We honour Mary, the virgin mother of Jesus Christ
our Lord.

We honour Joseph, her husband,
the apostles Peter and Paul,
Andrew, James and John,
Thomas, James, Philip,
Bartholomew, Matthew, Simon and Jude,
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian,
the martyrs and all the saints.
May their merits and prayers

gain us thy constant help and protection.
Through Christ our Lord. Amen.

The priest spreads his hands over the bread and wine; the bell is rung.

Father, accept this offering
from thy whole family.

Grant us thy peace in this life,
save us from final damnation,
and count us among those thou hast chosen.
Through Christ our Lord. Amen.

Bless and approve our offering;
make it truly spiritual and acceptable.
Let it become for us
the body and blood of Jesus Christ,
thy only Son, our Lord.

The priest now takes the bread in his hands, saying:
The day before he suffered
he took bread,
and looking up to heaven,
to thee, his almighty Father,
he gave thee thanks and praise.
He broke the bread,
gave it to his disciples and said:
Take this and eat it, all of you;
this is my body.

The bell is rung as the priest elevates the Sacred Host to

be seen by the people. He then genuflects. Then he uncovers the chalice containing the wine, and, taking it into his hands, continues:

When supper was ended,
he took the cup.

Again he gave thee thanks and praise,
gave the cup to his disciples and said:
Take this and drink from it, all of you;

this is the cup of my blood,
the blood of the new and everlasting covenant –
the mystery of faith.

This blood is to be shed for you and for all men
so that sins may be forgiven.

Whenever you do this,
you will do it in memory of me.

The bell is rung as the priest elevates the chalice to be seen by the people. He then genuflects. The priest continues:

So now, Lord, we celebrate the memory of Christ,
thy Son.

We, thy people and thy ministers,
recall his passion,
his resurrection from the dead,
and his ascension into glory.

And from the many gifts thou hast given us
we offer to thee, God of glory and majesty,
this holy and perfect sacrifice:
the bread of life

and the cup of eternal salvation.

Look with favour on these offerings.

Accept them as thou didst the gifts of thy just servant,
Abel,

the sacrifice of Abraham, our father in faith,
and the offering of thy priest Melchisedech.

Almighty God,

we pray that thy angel may take this sacrifice
to thy altar in heaven.

Then, as we receive from this altar
the sacred body and blood of thy Son,
let us be filled with every grace and blessing.
Through Christ our Lord. Amen.

Remember, Lord, those who have died, N. and N.
They have gone before us marked with the sign of
faith, and are now at rest.

May these, and all who sleep in Christ,
find in thy presence
light, happiness, and peace.

Through Christ our Lord. Amen.

*The priest strikes his breast as he says the opening words
of the next prayer.*

For ourselves, too, we ask a place
with thy apostles and martyrs,
with John the Baptist, Stephen, Matthias, Barnabas,
Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua, Agatha, Lucy,

Agnes, Cecilia, Anastasia,
and all the saints.

Though we are sinners,
we trust in thy mercy and love.
Do not consider what we truly deserve,
but grant us thy forgiveness,
through Christ our Lord.

Through him thou givest us all these things.
Thou dost fill them with life and goodness,
thou dost bless them and make them holy.

*The priest holds the chalice and Host slightly raised over
the altar while he says:*

Per ipsum, et cum ipso, et
in ipso, est tibi Deo Patri
omnipoténti, in unitáte
Spíritus Sancti, omnis
honor, et glória, per óm-
nia sæcula sæculórum.

Through him,
in him,
with him,
in the unity of the Holy Spirit,
all glory and honour is thine,
almighty Father,
for ever and ever.

All reply: Amen.

The priest genuflects.

THE COMMUNION

Pr. Orémus.

Let us pray.

Præcéptis salutáribus
móniti, et divína institu-

Mindful of our Saviour's
bidding, and of the prayer

tióne formáti, audémus
dícere:

Pater noster, qui es in
cælis: Sanctificétur no-
men tuum: Advéniat reg-
num tuum: Fiat volúntas
tua, sicut in cælo, et in
terra. Panem nostrum
quotidiánum da nobis
hódie: Et dimítte nobis
débita nostra, sicut et nos
dimíttimus debitóribus
nostris. Et ne nos indú-
cas in tentatiónem; sed
líbera nos a malo.

The priest then says:

Líbera nos, quæsumus,
Dómine, ab ómnibus
malis, prætéritis præ-
séntibus, et futúris: et in-
tercedénte beáta et glo-
riósa semper Vírgine Dei
Genitríce María, cum
beátis Apóstolis tuis Pe-
tro et Paulo, atque An-
dréa, et ómnibus Sanctis,
da propítius pacem in
diébus nostris: ut, ope
misericórdiæ tuæ adjúti,
et a peccáto simus sem-

he gave us, we take heart
and say:

**Our Father, | who art in
heaven, | hallowed be thy
name. | Thy kingdom come. |
Thy will be done on earth, as
it is in heaven. | Give us this
day our daily bread, | and for-
give us our trespasses, | as we
forgive those who trespass
against us, | and lead us not
into temptation, | but deliver
us from evil.**

Deliver us, we pray thee,
Lord, from every evil, past,
present, and to come, and
through the intercession of
the blessed and glorious
ever-virgin Mary, Mother of
God, of thy blessed apostles
Peter and Paul, of Andrew
and of all the Saints, grant,
in thy goodness, peace in
our day, so that, with thy
merciful help, we may be
ever free from sin and safe
from all disquiet: Through

per líberi et ab omni
perturbatióne secúri. Per
eúndem Dóminum nos-
trum Jesum Christum,
Fílium tuum. Qui tecum
vivit et regnat in unitáte
Spíritus Sancti, Deus. Per
ómnia sǽcula sǽculórum.

R7. Amen.

the same Jesus Christ, thy
Son, our Lord, who lives and
reigns with thee in the unity
of the Holy Spirit, God: for
ever and ever.

Amen.

The priest breaks the Host into three parts.

Pr. Pax Dómini sit sem-
per vobíscum.

The peace of the Lord be
always with you.

R7. Et cum spíritu tuo.

And also with you.

He puts a small piece of Host into the chalice, saying:
May this mixture and consecration of the body and
blood of our Lord Jesus Christ be to us who receive
it an effectual means to eternal life. Amen.

*The priest turns to the bridegroom and bride and says the
following prayers:*

Let us pray.

Graciously hear our petition, Lord, and in thy
loving-kindness prosper the married state which
thou hast designed for the continuance of the human
race. Let the union made by thy authority be pro-
tected by thy help; through our Lord Jesus Christ,
thy Son, who lives and reigns with thee in the unity
of the Holy Spirit, God, for ever and ever.

R7. Amen.

Let us pray.

The mighty power of God created all things out of nothing. After laying the foundations of the world, and making man in his own likeness, God made woman to be man's inseparable helpmate, forming her body out of his to teach us that we must never put asunder what he has chosen to make out of one flesh.

He has hallowed marriage by a great sacrament, foreshadowing in the marriage-bond Christ's union with the Church.

It was he who joined woman to man in the beginning and endowed their partnership with the one and only blessing that was not forfeited either in punishment of the first sin or under sentence of the flood.

O God, look graciously upon this handmaid of thine, now to be joined in wedlock, who begs for the safeguard of thy protection. Upon her let the yoke be one of love and peace.

Let her marriage, under Christ, be chaste and true; let her model herself upon the holy women of old. May she be, like Rachel, dear to her husband; like Rebecca, prudent; like Sara, faithful and long lived.

Let no action of hers give the Father of Lies dominion over her; but let her ever remain steadfast in the faith and thy commandments, true to one husband, keeping faith with him, and strengthening her weakness by

firm discipline; of grave demeanour, held in honour for her modesty, well schooled in the lore of heaven.

May she be fruitful in offspring. May her life be one of tried and proven innocence; and may she come to rest among the blessed in thy heavenly kingdom. Let them both see their children's children to the third and fourth generation; and let their old age be such as they desire; through the same Jesus Christ, thy Son, who lives and reigns with thee in the unity of the Holy Spirit, God, for ever and ever.

R7. Amen.

The priest then continues the Mass. Striking his breast three times, he says aloud with the people:

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Lamb of God, | who takest away the sins of the world, | have mercy on us.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Lamb of God, | who takest away the sins of the world, | have mercy on us.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

Lamb of God, | who takest away the sins of the world, | grant us peace.

The priest says the next three prayers in a low voice:

Lord Jesus Christ, who didst say to thy apostles: Peace I leave with you, my peace I give to you; consider not my sins, but the faith of thy Church; and

deign to keep her in peace and unity according to thy will: who livest and reignest, God, for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who by the will of the Father, with the co-operation of the Holy Ghost, didst through thy death give life to the world, deliver me through this thy most holy body and blood from all my sins and from every evil thing; make me ever hold fast to thy commandments, and never suffer me to be separated from thee: who livest and reignest, with the same God the Father and the Holy Ghost, God, for ever and ever. Amen.

May the receiving of thy body, O Lord Jesus Christ, which I, unworthy, presume to take, turn not to my judgment and condemnation, but profit me, by thy loving-kindness, as a safeguard for soul and body, and as a remedy to be used: who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. Amen.

The priest genuflects, rises, and says:

I will take the bread of heaven, and call on the name of the Lord.

If there are any who wish to go to Holy Communion, the priest turns towards the people and, holding the Blessed Sacrament up for all to see, says aloud:

Behold the Lamb of God, behold him who takes away the sins of the world.

The following prayer is said three times by the priest and the communicants:

Lord, I am not worthy | to receive thee under my roof, | but only say the word, | and my soul will be healed.

Turning back to the altar the priest says the following prayer, then bows down and gives himself Holy Communion:

May the body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

After a short pause he says:

What shall I give to the Lord for all that he has given to me? I will take the Chalice of salvation, and call on the name of the Lord. With praise will I call on the Lord, and from my enemies I shall be saved.

May the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Then he reverently consumes the Precious Blood.

The priest now goes down to the altar-rails and says as he gives each communicant the Host:

The body of Christ.

The communicant answers:

Amen.

Communion over, the priest returns to the altar and replaces the Blessed Sacrament in the tabernacle.

THE ABLUTIONS

The priest holds out the chalice to the server, who pours wine into it while the priest says:

Grant, O Lord, that what we have taken with our mouth we may receive with a pure mind; and from being a gift made here to us in time may it become an assistance for all eternity. Amen.

The priest consumes the wine in the chalice. Then the server pours wine and water over his fingers into a chalice. As he does so, the priest says:

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my heart; and grant that no stain of sin may be left in me whom such pure and holy Sacraments have refreshed. Who livest and reignest for ever and ever. Amen.

Having consumed the wine and water, the priest wipes the chalice and then covers it. A period of silence may be observed or a psalm or canticle of praise may be said or sung.

THE COMMUNION ANTIPHON

Such, then, is the blessing that will rest upon every man who reveres the Lord. May you live to see your children's children, and peace reigning in Israel.

Pr. Dóminus vobíscum. The Lord be with you.

R. Et cum spírítu tuo. And also with you.

The priest then reads:

THE POSTCOMMUNION PRAYER

Pr. Orémus.

Pr. Let us pray.

Almighty God, we pray that thy loving-kindness may accompany this marriage brought about by thy own providence. Thou hast joined these two in solemn union; keep them now in lasting peace: through our Lord Jesus Christ, thy Son, who lives and reigns with thee in the unity of the Holy Spirit, God.

Pr. Per ómnia sæcula For ever and ever.
sæculórum.

R7. Amen.

Amen.

The priest kisses the altar, and, facing the people, says:

Pr. Dóminus vobíscum. The Lord be with you.

R7. Et cum spírítu tuo. And also with you.

The priest turns to the bridegroom and bride and says:

The God of Abraham, God of Isaac, and God of Jacob be with you, and fulfil his blessing in you, so that you may see your children's children to the third and fourth generation, and thereafter have life everlasting, life without end, by the help of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit, God, for ever and ever.

R7. Amen.

Then the priest seriously admonishes the bridegroom and bride to be faithful to each other, to love each other, and to live in fear of God. Then he sprinkles them with holy water.

The priest then blesses the people with the sign of the cross, saying:

**May Almighty God bless you, the Father, the Son
✠ and the Holy Ghost.**

R. Amen.

Then he adds:

Pr. Ite, missa est.

**The Mass is ended. Go forth
in peace.**

R. Deo grátias.

Thanks be to God.

If the Marriage Service has taken place during the Mass the bridegroom and bride usually go now to the Sacristy to sign the register.

